

THE Christian Monitor.

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[Some of the facts stated in the following paper have heretofore been published in the Monitor—Yet the Editor thinks proper to give a place to this communication; because of its importance, and of the deep interest which every member of society ought so take in the subject.]

(CIRCULAR.)

The Directors of the Newark Bible Society, urged by the necessity of the occasion, humbly beg leave to call up the attention of a benevolent Public, to the consideration of a subject, the most interesting and important that can possibly occupy the rational and enlightened mind: It is the cause of the Bible—the cause of the Glorious Redeemer. The loud and repeated cries of the poor and the destitute, from various sections of our country, for that precious Book which is able to make them wise unto salvation, must be their apology for the liberty assumed in this appeal to christian beneficence. On our Southern and Western frontier, the distress is peculiarly great: the applications of Christ's poor on the Ohio and the Mississippi, the Missouri and the Illinois, sounding in our ears, proclaim in accents too loud to be unheard, and too moving to be disregarded, the great spiritual darkness and gloom which overshadow those thriving and beautiful regions of our land. Light is to be diffused, under the Divine blessing, by the agency of human charity.—In our day miracles have ceased; God works by means, and does he not require those on whom he hath been pleased to bestow a superabundance of this world's goods, to impart a portion of their wealth for the relief of their perishing fellow-creatures? And what treasure so rich, what charity so exalted can be bestowed as the word of eternal life?

To shew the deplorable situation of many parts of the United States, and to make known more extensively the great and increasing wants of multitudes within our borders, who are daily living and dying without a knowledge of the Scriptures, the Board beg leave to subjoin a few extracts from a very interesting report of a Missionary tour through that part of the United States which lies west of the Allegany Mountains, performed under the direction of the Massachusetts Missionary Society, by Mess. Samuel J. Mills and Daniel Smith, during the years 1814, and 1815. The Board regret that the limits of this letter will not allow of more liberal extracts; what follows, however, it is presumed, will be sufficient to convince all whom these facts shall reach, that even in this enlightened and highly favoured land, there now remain large tracts of populous country, where sit enthroned darkness, ignorance, and the very shadow of death.

These Missionaries set out in the summer of 1814. In November following they write from St. Louis, Missouri Territory:

“At Lancaster, (Ohio) we called on the Rev. Mr. Wright, a Presbyterian Clergyman. He has formerly been a laborious Missionary; and has much information respecting the religious state of the western country. In Ohio, in his opinion, as many families as one in five, are not possessed of the Scriptures.—According to this estimate more than thirteen thousand Bibles are necessary, in order that there may be one to each family. The Illinois Territory is deplorably destitute of Bibles. In Kaskaskias, a place containing from 80 to 100 families, there are, it is thought, not more

than 4 or 5. We did not find any place in this Territory where a copy of the Scriptures could be obtained."

"We could not ascertain that there had ever been any Bibles or Testaments sent into this Country for gratuitous distribution, and comparatively but a few families are supplied with either. Some, who are anxious to obtain the Bible, and able to purchase it, have been for years destitute. One man, whom we saw in this Territory, informed us that for 10 or 15 years he had been using exertions to obtain the Sacred Scriptures, but without success. Notwithstanding there are many ready and able to purchase the Scriptures, still there are many others who cannot with convenience supply themselves; and must for years, perhaps as long as they live, be destitute of the Bible in their families, unless their wants are relieved by others who have ability and a disposition to supply them."

"From the best estimate we could make with respect to the proportionate number of destitute families in the three Territories, Indiana, Illinois and Missouri, we are led to believe that 10 or 12,000 BIBLES are necessary in order to supply each destitute family."

"You will readily perceive, that living as most of the people in the Territories do, 1000 or 1500 miles from any place where the Bible is printed, very many of them must for a long time remain destitute, unless their necessities can be relieved, at least in a considerable degree by the Managers of Bible Societies in the different States."

Of Kentucky, these Missionaries write—

"The want of Bibles and Religious Tracts is very great in this State.—Throughout the Western Country, the call is much more pressing than the religious public in the older states are accustomed to suppose. Could the true state of the destitute be presented, funds, we are persuaded, to a much larger amount would be contributed to extend to them more effectual relief. The State of Kentucky, according to the last census, had a population of more than 400,000 souls. THIRTY THOUSAND Bibles are probably wanted to supply all the destitute families. There are about 80,000 people of color, principally slaves, within the limits of the State. It is very rare that a Bible

can be found in the possession of any of them, though many of them can read; and were they possessed of it many more would soon learn. One of the Managers of the Bible Society informed us that he had given a few Bibles to these people; and that they had received them with tears of joy. They invoked the blessing of God on those who furnished the Bible for distribution, and on the distributors. They said they valued them more than all things else of which they were possessed; have not these blacks peculiar claims upon us? If their cries for the Word of Life do not enter into our ears, they will into the ears of that God, who hears the ravens when they cry; and he may visit us in judgment for neglecting them."

Of Tennessee, they observe—

"The want of Bibles and other religious books in this State, is probably as great as in Kentucky." "Perhaps one fourth of the population has not a Bible. According to this estimate, which we think is too favorable, more than 10,000 Bibles are wanted in order to give a copy to each destitute family."

March, 1815, the Missionaries write concerning the Mississippi Territory—

"The whole of this Territory is exceedingly destitute of the Sacred Scriptures. Very few Bibles have ever been distributed in it. The degraded Africans, the number of which is about 20,000, are almost without exception destitute of Bibles. Five thousand copies of the Scriptures, we believe, would not more than supply the destitute. Unless, therefore, some more efficient means are used to enlighten that benighted portion of our country, the day of glory will dawn upon the rest of the world, long before its darkness will be dispelled."

Of the State of Louisiana they remark, April, 1815—

"There are some American families, in this part of our country, [West Florida] who never saw a Bible, nor heard of Jesus Christ.—It is a fact that ought not to be forgotten, that so lately as last March, a Bible in any language could not be found for sale or to be given away in New Orleans. And yet 8,000 Bibles would not supply the destitute in this State."

The Missionaries conclude their report, which occupies 64 8vo pages, with the following affecting appeal :

“ From the estimates made in the preceding pages, it appears that SEVENTY-SIX THOUSAND FAMILIES are destitute of the sacred volume in this portion of our country. These estimates are not ungrounded and exaggerated conjectures. They are the result of much inquiry and patient examination. It is our sober conviction, that at least 76,000 Bibles are necessary for the supply of the destitute. And the number is every year increasing. Most of those who emigrate from the older States are poor ; there are many young men who go into that country, and are married afterwards—and never have an opportunity of supplying their families with Bibles. *The number of Bibles sent there by all the Bible Societies in the U. States is by no means as great as the yearly increase of the destitute.* The original number still remains unsupplied. When we entered on the Mission we applied to the oldest and wealthiest of these institutions, for Bibles to distribute in the Western Country : but we could obtain only one solitary donation. The existing Societies have not yet been able to supply the demand in their own immediate vicinity. Some mightier effort must be made. Their scattered and feeble exertions are by no means adequate to the accomplishment of the object. It is thought by judicious people, that half a million of Bibles are necessary for the supply of the destitute in the U. States. It is a foul blot upon our national character. Christian America must arise and wipe it away—the existing Societies are not able to do it—they want resources.

“ SAMUEL J. MILLS,
“ DANIEL SMITH.”

Many other equally interesting facts are detailed in this report :—Besides, scarcely a religious publication of the day appears, which does not contain similar accounts of the deplorable situation of many portions of our beloved country. And must we resort to foreign aid for the relief of the destitute in our own land ? Have we no resources within ourselves ;—no Bibles,—no fellow feeling,—no zeal,—no bowels of mercy ? Is it not time for Christians to awake from their slumbers,

to arise in their might as a strong man out of sleep, and by a vigorous exertion, in humble dependence upon the divine blessing, endeavor to rescue the thousands of their brethren, perishing for lack of vision, and daily rushing down to the gates of eternal death, for want of that blessed Gospel which would be as a lamp unto their feet, and a light unto their path.

CHRISTIAN BROTHER, of whatsoever name or denomination, does not your heart burn within you ; is not your pity excited, your sympathy kindled, and all the kindly virtues, the nobler feelings of the soul awakened at the above recital ? Can you be content to remain an inactive spectator of passing events—of the rapid increase of Bible Societies throughout our country, as well as the whole civilized world—of the constant multiplication of translations of the Scriptures into the various languages of the heathen—of the wonderful extension of gospel light in our day, the beams of whose splendor and power have already penetrated even to the remotest corners of the earth ? Can you forbear coming up to the help of the Lord ? Surely the night is far spent and some glorious day is about to dawn upon the world—some bright era about to succeed the amazing exertions which are making for the universal dissemination of the word of God. Shall not we also be up and doing, ready to hail its appearance ; shall not we too be active in diffusing that light by which it will be ushered in ?

The Board earnestly solicit your aid in this important work, and they will thankfully receive, through the undersigned, their committee, any donations that may be presented for this object. It is not for the particular interest or advantage of this or that sect or party that we solicit the charity of the benevolent ; we desire to know but one interest, one common union of Christians of every denomination in the great cause of our common Lord and Redeemer. Should it any where be found more convenient to transmit contributions through the medium of any similar institution, the Board will feel equal gratification as if their particular association were made the medium of distribution. Through whatsoever channel the streams of Christian charity

may flow to that *dry and thirsty land where no water is*, to God alone be rendered all the glory.

They cannot close this letter without soliciting, very respectfully and affectionately, Ministers of the Gospel of all denominations whom it shall reach, to publish the same, or parts of the same from their respective pulpits, to receive donations, and obtain contributions either by congregational collections, or by any other mode they may deem most advisable to carry the design of this Circular into effect.

DAVID JONES,
BURR BALDWIN,
J. C. HORNBLOWER,
JAMES CRANE,
WILLIAM WARD,

Committee.

Newark, January 1816.

[The following letter is published for the purpose of giving information to the members of the several Bible Societies in Virginia. It relates to a subject of great importance. The interest which the whole Christian world is taking in Bible Societies; their rapid increase; their great, and continually enlarging resources; their simple and sublime object, render them institutions of vast magnitude. The Editor has many things to say on this subject for which there is now no room. At present, he will only suggest, that it appears to him to be a matter of unspeakable importance, that there should be formed in the UNITED STATES, the land of perfect religious freedom, such an institution as will command the respect, and admiration of the whole world.—And that in this grand Association, all men of all religious denominations should be united, without the least respect to party distinctions. The present condition of the world seems most imperiously to require that the United States should take a leading and most active part in this work of love.]

TO THE SEVERAL BIBLE SOCIETIES IN
THE UNITED STATES OF AMERICA.
BRETHREN,

It is with peculiar pleasure that I once more address you, on the interesting subject of the extension of the Redeemer's Kingdom, by disseminating His Gospel wherever it is not known.

After serious reflection, I determined again to solicit a meeting of Delegates from such Bible Societies as shall cordially join in this measure. Having laid this proposal before the Bible Society of New York, it took a more enlarged view of the plan, and adopted the following resolutions.

Resolved 1st. That it is highly desirable to obtain, upon as large a scale as possible, a co-operation of the efforts of the Christian community throughout the United States, for the efficient distribution of the Holy Scriptures.

2nd. That as a mean for the attainment of this end, it will be expedient to have a convention of Delegates from such Bible Societies as shall be disposed to concur in this measure, to meet at
on the day of

next, for the purpose of considering whether such a co-operation may be effected in a better manner than by the correspondence of the different societies as now established; and if so, that they prepare the draft of a plan for such co-operation, to be submitted to the different societies for their decision.

3rd. That the Secretary transmit the above resolution to the President of the New Jersey Bible Society, as expressive of the opinion of this Board, on the measures therein contained, and at the same time signifying the wish of this Board that he would exercise his own discretion in bringing the subject before the public.

In pursuance of the foregoing resolutions requesting me to designate the time and place at which the proposed meeting of delegates from the different Bible Societies in the United States shall take place; after mature deliberation, and consulting with judicious friends on this important subject, I am decidedly of opinion that the most suitable place for the proposed meeting is in the City of New York, and the most convenient time, the second Wednesday of May next; and I do appoint and recommend the said meeting to be held at that time and place—should it please a merciful God to raise me from the bed of sickness to which I am now confined, it will afford me the highest satisfaction to attend at that time, and contribute all in my power toward the establishment and organization of a society which, with the

blessing of God, I have not the least doubt will in time, in point of usefulness be second only to the parent institution, (the British and Foreign Bible Society) shed an unfading lustre on our Christian community, and prove a blessing to our country and the world.

ELIAS BOUDINOT,

President of N. J. Bible Society.

Burlington, Jan. 17, 1816.

Extracts from the Diary of the late learned and pious President Edwards.

Saturday, Jan. 12, in the morning.—I have this day solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was received into the communion of the church. I have been before God; and have given myself, all that I am and have to God, so that I am not in any respect my own: I can claim no right in myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members. No right to this tongue, these hands, or feet: No right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained any thing as my own. I have been to God this morning, and told him that I gave myself *wholly* to him. I have given every power to him; so that for the future, I will challenge or claim no right in myself in any respect. I have expressly promised him, and now do promise Almighty God, that by his grace I will not. I have this morning told him, that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience, and would fight with all my might against the world, the flesh, and the devil, to the end of my life. And did believe in Jesus Christ, and receive him as a Prince and a Savior; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier, and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication; and to

receive me now as entirely his own, and deal with me in all respects as such;—whether he afflicts me, or prospers me, or whatever he pleases to do with me, who am his. Now, henceforth I am not to act in any respect as my own. I shall act as my own, if I ever make use of any of my own powers to any thing that is not to the glory of God, or do not make the glorifying of him my whole and entire business; if I murmur the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do any thing purely to please myself, or avoid any thing for the sake of my ease, or omit any thing because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or rather God does by me; or if I am any way proud.

Monday, Jan. 14. The dedication I made of myself to God, on Saturday last, has been exceedingly useful to me. I thought I had a more spiritual insight into the Scripture while reading the 8th chapter to the Romans than ever before. Great instances of mortification are deep wounds given to the body of sin, hard blows that make him stagger and reel;—we thereby get firm ground and footing against him. While we live without great instances of mortification and self-denial, the old man keeps whereabouts he was; for he is sturdy and obstinate, and will not stir for small blows. After the greatest mortifications, I always find the greatest comfort. Supposing there never was but one complete Christian in all respects, of a right stamp, having christianity shining in its true lustre, at a time in the world, resolved to act just as I would do if I strove with all my might to be *that one* that should be in my time.

Tuesday, Jan. 15. It seemed yesterday, the day before, and Saturday, that I should always retain the same resolutions to the same height, but alas, how soon do I decay! O, how weak, how infirm, how unable to do any thing am I! What a poor, inconsistent, miserable wretch, without the assistance of God's Spirit! While I stand I am ready to think I stand in my own strength; and am ready to triumph over my enemies,

as if it were I myself that cause them to flee; when alas! I am but a poor infant, upheld by Jesus Christ; who holds me up and gives me liberty to smile to see my enemies flee, when he drives them before me; and so I laugh, as though I myself did it, when it is only Jesus Christ leads me along, and fights himself against my enemies. And now the Lord has a little left me, how weak do I find myself! O, let it teach me to depend less on myself, to be more humble, and to give more of the praise of my ability to Jesus Christ. The heart of man is deceitful above all things, and desperately wicked; who can know it?

Saturday, March 2. O, how much pleasanter is humility than pride! O, that God would fill me with exceeding great humility, and that he would evermore keep me from pride! The pleasures of humility are really the most refined, inward and exquisite delights in the world. How hateful is a proud man! How hateful is a worm that lifts up itself with pride! What a foolish, silly, miserable, blind, deceived, poor worm am I, when pride works.

DOMESTIC INTELLIGENCE.

REVIVALS OF RELIGION.

A good work has for some time been progressing in the (Presbyterian) congregation of the Rev. Mr. PATTERSON, Northern Liberties [Philadelphia.] Hundreds hear the messages of grace, every evening in the week, with unusual solemnity. About 100 are supposed to be subjects of sensible conviction, and between 15 and 20 are believed to be the happy recipients of quickening, saving grace. Nor are the refreshing showers of divine mercy exclusively poured down on this Society; the Rev. Mr. White's (Baptist) congregation, in the same district, has experienced no small degree of the heavenly blessing.

Religious Remembrancer.

Extract of a letter from a gentleman in the state of Vermont, to his correspondent in this city, dated

Middlebury, Vt. Feb. 6th, 1816.

"The rivers of salvation are yet rolling their pleasant waters through our land. It appears that the millenium is

near at hand; for the Spirit is descending and entering the hearts of many persons. As we look around we can almost see the sun of millennial glory in the horizon; and that it will rise and reach the zenith we are fully assured. But shall we be found fellow workers in the Lord at that joyous day? The Lord only knows; it is not necessary that we should know it, as it is uncertain, therefore let us work while our day lasts, for the night of death soon cometh, wherein no man can work.

"How it revived my drooping spirits to hear that the conference which I attended for some time, continues to flourish; I pray that your hopes may be verified as they respect a work of grace.—The new Sunday School was not established when I left Philadelphia. How exhilarating it is to hear that the young men and women are coming forward and devoting themselves to the Lord, that is, in training up many shoots of immortality "in the nurture and admonition of the Lord." What an arduous yet pleasing task it is to instruct youth in the way to everlasting life.

"The news of the revival at Boundbrook was very acceptable, this is another proof of the reality of religion, and the power of free and sovereign grace. O! my friend, I have news to communicate which will make your heart to rejoice, and sing praises unto the Lord.

"In Vermont, there are two recent revivals, viz. In St. Albans where 50 have been led to see their lost condition by nature and their remedy. And Westminster, where 40 have found the blood of Christ is precious to their souls.

"In Massachusetts, there are six places near this, which have been visited with showers of Divine grace, viz.—In Bloomfield, 50 have been led to cry unto God to have mercy on their souls; Mr. Fitch is the established minister. In Sheffield, 30 have been born into the kingdom; Mr. Bradford ministers there in holy things. In Williamston and Sandersfield the revivals are very great. Besket, Great Blanford, where Mr. Keess is settled, serious, yet 20 have obtained a hope. In Granville 60 have found the soul-humbling doctrines of the cross precious to their souls.

"Connecticut is still favored. At

Winchester the awakening is extensive—Goshen, serious; Colebrook, of which you doubtless have heard, 100. And the last I heard about Salisbury stated the number of converts at 200.

"Last night, at conference, a gentleman mentioned that there was a considerable revival in the ARMY and NAVY at *Sackett's Harbour*; that many of the officers were led to cry out, "Sirs, what shall we do to be saved?" O that the Lord would carry it on and make it an army well disciplined in religion. How destitute our army and navy is left with so few chaplains. I hope that the time may speedily come, when our flag (which was so bravely defended by our countrymen) shall be supported by the prayers of our army, navy, and in fact our whole country.

"If you hear of any body coming to Middlebury, Troy, or Albany, do not forget to send me a good bundle of the latest Tracts, for there is no Tract Society here.

"Our Schools here succeed beyond our most sanguine expectations.—The young ladies of Middlebury have taken a very active part in the Sunday School."

ib.

RELIGIOUS NEWSPAPERS.

It must be highly gratifying to the friends of religion in our country, to observe the increase of periodical papers devoted to the Christian cause. Since we commenced the publication of the *Religious Remembrancer* (two and a half year ago) we have had the pleasure of knowing that three other papers of a similar character have been established, in situations well adapted to the purpose of diffusing evangelical intelligence;* besides these we also notice a religious tincture given to several of the political prints in various parts of the United States. In stating these facts, we refrain from adventuring a calculation in regard to the benefits which it is probable will result to the community from the weekly promulgation of such a great variety of information, which must necessarily be communicated, through a

* "The Weekley Recorder," Chillicothe, Ohio: "The Christian Monitor," Richmond, Va.: "The Christian Visitant," Albany N. Y.

medium so convenient and cheap, to the public. We cannot however conceal the pleasure which we experience, in being assured that our humble exertions have not been in vain. We have heard, that in some instances, through the instrumentality of the *Religious Remembrancer*, serious reflections have been produced in the minds of those who had hitherto been regardless of their spiritual concerns, and also that this paper has proved a messenger of comfort to others, whose exercises of soul required some solitary application for their relief. If such have been the effects of a single publication, what great good may we not hope will result from the circulation of a number of similar papers!—Contemplating this happy result, we feel peculiar satisfaction in stating, that JOHN E. CALDWELL, Esq. of New-York, has announced his intention to publish, in that city, a "religious newspaper," to be called "*The Christian Herald*," to embrace every subject relative to the Redeemer's Kingdom, excluding unprofitable controversy, speculative essays, and political subjects not having an immediate and material connection with the interests of Christianity.

Mr. CALDWELL's reputation for evangelical piety, mental industry, valuable talents and literary acquisitions, is such as to warrant the expectation of a religious periodical work, under his direction, worthy the patronage of the Christian community.

ib.

ANECDOTES.

The Mahometan Slave.

A Mahometan Slave was so unfortunate as to let fall a dish which he was handing to the Caliph Hassan, who was severely scalded by the accident. The trembling creature expecting immediate imprisonment or death, instantly fell upon his knees, and quoting a passage from the Koran exclaimed, "Paradise is promised to those who restrain their anger." "I am not angry with you," replied the Caliph with a meekness as exemplary as rare. "And for those who forgive offences," continued the Slave. "I forgive thee," answered the Caliph. "But above all for those who return good for evil," adds the Slave. "I set

thee at Liberty," rejoins the Caliph, "and give thee ten Dinars."

How much more excellent are the Christian Scriptures; and how superior the motives which urge us to *forgive one another even as God for Christ's sake hath forgiven us!* If Christian Masters (however dignified) were influenced by the holy precepts of their most holy Prophet, what very different scenes should we sometimes witness? It is only for the Christian to *let his conversation be as becometh the gospel*, and he will exhibit a character more amiable than the Grand Caliph.

Persecution Prevented.

It was reported in the papers of Richard Earl of Cork, that towards the conclusion of Queen Mary's reign, a Commission was signed for the persecution of the Irish protestants, and to give greater weight to this important affair, Dr. Coke was nominated one of the Commissioners. The Doctor on his way to Dublin, halted at Chester, where he was waited upon by the Mayor, to whom in the course of conversation he imparted the object of his Mission, and exhibited the leather box that contained his credentials. The Landlady of the Inn where the interview took place being a Protestant, and having overheard the conversation, seized an opportunity (whilst the Doctor was attending the Mayor to the bottom of the stairs) of exchanging the Commission for a dirty pack of cards, on the top of which she facetiously turned up the knave of clubs. The Doctor, not suspecting any thing, secured his box and pursued his journey. Arriving at Dublin on the 7th of October, 1558, he lost no time in presenting himself to Lord Fitz-Walter and the privy council; to whom after an explanatory speech, he presented his credentials in the box, which, to the astonishment of all present, contained only a pack of cards! The Doctor, greatly chagrined, returned instantly to London, to have his Commission renewed; but while waiting a second time on the coast for a favourable wind, the news reached him of the Queen's death.

Lord Fitz-Walter afterwards related the circumstance to Queen Elizabeth, which so much pleased her, that she af-

terwards allowed the good protestant woman, (whose name was Elizabeth Mattershad), an annuity of 40*l.* per annum.

Sir James Mackintosh when at Paris paid a visit to the Deaf and Dumb Institution there. The Abbe Sicard introduced several of his pupils to him, to one of whom, Massieu, at Sir James' request, the following question was submitted:—

"Doth God reason?" Massieu, on seeing the question written, at first appeared perplexed, but soon after returned this decisive and logical solution—"God *sees* every thing! God *foresees* every thing! God knows every thing! To reason is to doubt, to hesitate, to inquire, the highest attribute of a limited intelligence: God, therefore, doth not reason." The Abbe, when here, a short time since, with Massieu, was met at the Custom-House by a gentleman acquainted with the anecdote above related, and who begged of him again to propound the same question to his pupil, which he politely did, and the answer returned was, "Men reason but in order to find truth: God, who knows truth, is not in want of reason, and does not reason."

Brotherly love.

The God of heaven is pleas'd to see
A little family agree;
And will not slight the praise they bring,
When loving children join to sing.

For love and kindness please him more
Than if we give him all our store;
And children here who dwell in love,
Are like his happy ones above.

The gentle child, that tries to please;
That bates to quarrel, fret and tease;
And would not say an angry word:
That child is pleasing to the Lord.

Great God! forgive, whenever we
Forget thy will, and disagree;
And grant that each of us may find
The sweet delight of being kind.

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